

There is no sign of opposition that I have heard of. I am candid in the opinion, that if there was an anti-slavery press, there the public sentiment would sustain it. Though in the present state of the question, it would not be expedient to attempt to establish one there.

A few days since I met with an intelligent young man from Laurens district, S. Carolina, who told me that there was much dissatisfaction there among the non-slaveholding part of the community, and that almost the only intelligence they get on the subject was what appeared in the National Intelligencer. The low price of cotton is doing much. Slave labor at present prices is worthless or nearly so, for growing cotton. Sales, I am credibly informed, range from 4 to 6 cents—some extra parcels a little higher. They are now becoming excessively alarmed about the culture of cotton in India. I have much wished that our northern people would petition Congress to repeal the duty on foreign cotton, as it adds but little or nothing to the revenue. The South claims to be opposed to protective duties. If the petition should state the prospect of getting a supply of cotton from the free laborers of India cheaper than it could be grown by slave labor in the U. States, in as strong language as the facts would justify, it would be all the better. The petition would cause great excitement at the South, and would run through their papers.

The cotton growers have been willing to prostrate the North and refuse their industry all protection. I should like to see what they would say in pleading for the protection of cotton. If the North would bring the South to terms on the subject of protection, it could be best done by showing them that they need it and unless they would consent that the industry of the North be protected, they had no favors to expect.

THE PHILANTHROPIST.

EDITED BY G. BAILEY, JR.

CINCINNATI,

Wednesday Morning, June 1, 1842.

FOR GOVERNOR,

LEICESTER KING.

OUR ANNIVERSARY.

The editor will be absent for two weeks, and there will be no paper next week.

The Committee of Arrangements at Mt. Vernon are—Hugh Cooper, Benjamin McCracken, John Trimble, Chas. Cooper, Luther Freeman, and J. J. Stone.

The delegates as they arrive, are requested to call at N. Cooper's stand, S. E. Corner of the public square, nearly opposite the Market House.

"MY INFLUENCE."

'Sir, you are convinced that slavery is wrong—you see it is ruining your state—why do you not emancipate your slaves?

If I do, I lose caste at once, and can no longer exert any influence against the system of slavery.

Doctor—why do you not preach against slavery? You are an abolitionist in principle—have voted for abolition resolutions in your syn-

ders of your church are slaveholders. Why not preach against slavery?

Don't you see? Now, I can preach to them every christian doctrine, except those relating to oppression, and respect of persons, and thus be useful to them; but, if I were to come out with my sentiments on slavery, where! they would not hear me at all—I should lose all influence.

Dr. E.—why do you close your columns against the discussion of slavery? You admit that it is a great evil—one half of your church is directly involved in it—the other half is comparatively ignorant concerning it, and in many ways upholds it. Why be dumb on such a subject?

I must judge for myself, my good brother. It would sow the seed of discord among brethren, and reduce the number of my readers, so that my field for doing good would be limited. In fine, I should lose my influence.

Friend, I somewhat marvel that, holding such principles as you do, you gave your vote for that resolution of your conference, which cut off all debate on the subject of slavery, and laid the question to sleep.

Well, you need not. Agitation would have endangered the Union of the church—and it never will do to divide the church, for under God it is a most potent instrument in the conversion of sinners. What, would you destroy the influence of the church?

My Friend—your paper is grand in its scheme. It professes to be a map of the christian world—to be the champion of Bible christianity. You acknowledge that slavery is one of the foulest blot of christiandom, one of the greatest obstacles to the spread of Bible christianity. How remarkable that you have not got it described on your map! This must be the reason, why you and your correspondents, in endeavoring to spread Bible christianity, seem never to direct any attention to this most formidable obstacle.

Oh, no! The reason is, it would do good, and much harm. My paper would at once be shut out of the slave states, and a wide field for doing good be thus lost, and I should no longer be able to exert so much influence in the advocacy of the principles of christianity, on a broad scale.

Sir, you have denounced American oppression as calling for the retributive vengeance of God. Why are you silent now? Ah! you abolitionists are too hot. I should ruin a noble project, were I to do as you wish. I am erecting a great institution, in which will be taught the elements of a pure, christian education. If I come out against slavery, I shall lose my influence for good with the slave states, and then, what would become of this grand institution for moulding the youthful mind of the nation?

Neighbor, why don't you give some aid or countenance to the anti-slavery cause?

I have other fish to fry. I can now be very

useful in other ways—to the cause of education, of temperance, &c. &c.; but I should become a mere cipher and lose all my influence, if I were to take an open part against slavery.

Sir, you have said that slavery was the greatest question that could engage the attention of the American people. Why not favor us then with your views concerning it?

It won't do. I now can do something towards enlightening the community and sustaining good morals. If I only husband my influence, the time will come when I may express my sentiments on this subject. Were I to do so now, I should lose both subscribers and influence.

Sir, you admit that both the great political parties are pro-slavery; neither will take a single step in behalf of the anti-slavery cause. Why then not come out, and unite with a party, founded on anti-slavery principles?

O, I know your foundation is right. But, one of these two parties is on the whole better than the other, and will do more good in general matters. For the sake then of maintaining its influence, I must vote with it, though its truckling policy on the slavery question, I despise.

Such are the excuses frequently made for not acting out one's convictions on the subject of slavery. They are identical in principle, and if valid, would forever obstruct all reform. If the minister can thus justify his inaction and silence, so can the politician, the editor, the slaveholder, every body—and then, what becomes of the slave, of the church, of our country, of the World? And if such excuses be admissible in relation to slavery, they are admissible in the case of every other evil, where opposition would endanger one's influence. What then would become of the progress of Humanity? Popular corruptions would multiply and accumulate, till the earth was deluged with wickedness, and not a green spot were visible on its surface.

Self-Deceit.

These apologies are put forth by men of conscience, upright in other respects. They are formidable, because, having the show of reason and virtue, those who frame them delude themselves with the idea that they are acting conscientiously. Human nature is skilled in the art of self-deception. There is not a man in the world, so strong is self-love, so great the repugnance to confess to one's self a mean or wicked motive, who does not at times practice imposition on himself.

The preacher will say nothing against slavery lest he lose his influence, for good. Has he ever searched diligently, whether under this specious motive there may not lurk too great a fondness for reputation, or fear of the frown of men?

The editor would be still, for the sake of union and the salvation of souls. Has he no some corner of his heart, or the displeasure of the powers that be?

Another would husband his influence, for a future occasion. Has bread and butter never entered as an element into a vague calculation of consequences, carried on in spite of himself, and to his own confusion of face?

Another would refrain from all allusion to the subject, lest he should prejudice the cause of primitive christianity. We do not doubt his devotion to this cause—his profound desire to see it triumph. In an emergency, we believe he would lay down his life for it—but, is he quite sure that *self* has no voice in his decision? Is there not somewhere, in some dark chamber of his heart, a love of power and position, exerting not the less influence for being unacknowledged?

We speak in humility, for we know that we have deceived ourselves time and again. "He that trusteth in his own heart is a fool." "Now, consider," says Bishop Butler, "how long and how grossly, a person of the best understanding might be imposed upon by one, of whom he had not any suspicion, in whom he placed an entire confidence; especially if there were friendship and real kindness in the case; surely this holds even stronger with respect to that self, we are all so fond of."

What are they worth?

But allow that such excuses are urged with sincerity, that they veil no other motive, what are they worth?

We have already seen that, if admissible, they would obstruct the work of reform. Popular evils could be remedied by human instrumentality. This consequence, of itself, ought to show that they are indefensible.

But, what is their essential principle? It is, that man may refrain from acting out or proclaiming one moral truth, for the sake of advancing others.

The effect of this policy is, first to vitiate one's own character. The man who permits himself, from any motive, to violate a moral truth, that is, a moral obligation, or lives an unrepining witness of his habitual violation by others, necessarily blunts his own moral sensibilities, and ceases gradually to appreciate the force of that obligation. Is not this most painfully illustrated by the history of the relations of this nation to slavery? Has not the policy we are condemning deadened the sensibilities of the American people to the wrongs of the slave, and obscured their perceptions of the sinfulness of the system? And, be it remembered, the man who can train himself to break, or witness the breaking of, one of God's laws, with indifference, is less disposed to respect and obey the rest.

Again—this policy places those pursuing it in a false position: it arrays their influence substantially on the side of the evil, in relation to which it is adopted. There can be no mistake as to this, in the case of one who practices the evil; and that it is true of one who refrains

from opposition to it, must be obvious on a moment's reflection. A General Conference after much discussion, after having been petitioned again and again to denounce slavery as sinful, refuses to do so, and lays the whole subject on the table. "There," says the slaveholder: "I told you so.—You abolitionists are righteous over much. Think you, that that body of reverend, holy men, if they believed slavery sinful, would refuse to say so, especially when so many of their own members are involved in it, and the consequences of sin are dreadful. So long as I have them on my side, I care nothing for your denunciations." "My pastor," says a church member, "is a man of good sense and integrity. If he thought us involved in any way in the support of slavery, would he not tell us so? He is silent, and so will I be—for slavery after all cannot be such a dreadful matter." This agent, says one, "comes among us, partakes of our hospitality, preaches us sermons, and collects our money, to support the Bible cause; and never yet has whispered that he thought us wrong in holding slaves. Surely, if such men, and the society that commissions them, can see nothing to reprove in this thing, which abolitionists pretend, is so wrong, there can be no great harm in it." Let the imagination of the reader multiply cases of this kind, and he will see, how completely this policy of silence for the sake of influence, becomes a safeguard to the system of slavery; he will see that it is one of the mightiest obstacles they have to contend with, who are willing to sacrifice reputation, influence, and every thing but conscience, to overthrow slavery. Why, the truth is, in this way, the moral worth of the nation becomes a rampart around a great moral evil.

Now let us suppose an opposite principle be uniformly adopted, by preachers, editors, politicians, and all honest men, so soon as convicted that slavery is a great wrong. Every slaveholder, with this conviction, would then emancipate his slaves. Every pulpit, every press, every stump in the free states, would soon resound with denunciations of slavery. In every case, for a little while, there might be a loss of individual influence, but only for a little while: such outspoken honesty would soon demonstrate that public opinion was against slavery, and it could no longer injure any one's influence to speak against it—and those who had lost influence, would be in the condition of Job, when restored to his prosperity. They would have twice as much as before—their latter end would be more blessed than the beginning.

Must we still urge other considerations against the prevalent pernicious policy? Look at the example of Christ, the pattern for all reformers. What were the truths, he most earnestly insisted upon? *Those most unpopular, most hard to be believed.* This did not seem, as if he were consulting his popularity. The whose advent should be heralded by signs, and wonders, who should be clothed with all the grandeur of the Godhead, and constitute the Jewish nation supreme over the earth. But Christ was born in a manger—of humble parentage—had not a place to lay his head—preached humility—declared his kingdom was not of this world, and that, so far from his followers being made the governors of the earth, they must become as little children. Why strike his heaviest blow first, at the strongest prejudice of the Jew? Why did he not keep back the unpardonable truths of his mission, till he had acquired reputation and influence? At one time by miraculous power, he had provided so bountifully for the multitude, and so excited their admiration, that they would have made him king, supposing that this was indeed he, who should restore Israel to temporal power.—How promptly he rebukes this spirit, even at the hazard of his influence!—"Ye seek me," said he, "not because ye saw the miracles, but because ye did eat of the loaves and were filled." And then he proceeded to insist on the spirituality of his kingdom so strongly, that at last many exclaimed, "this is a hard saying, who can hear it?" And from that time, many of his disciples walked no more with him.—Behold, how he destroyed his influence, by uttering unpardonable truths! Peter once attempted to practice the prudential policy. While at Antioch, he ate and drank with the Gentiles, but when certain came from James, from Jerusalem, he withdrew, and separated himself, "fearing them which were of the circumcision." He feared lest he should lose his influence, by acting out the liberal spirit of the gospel, and for this the noble Paul, who at another time, called God to witness that he had not shunned to declare the whole counsel of God, with-
drew from him to the face and remonstrated with him.

But enough—there is no warrant in Common Sense, Philosophy, or Scripture, for the policy which we have censured; on the contrary, it is unmanly, unreasonable and unscriptural.

THE BOUNDARY QUESTION.

Every thing augurs well for the settlement of this protracted question. The disposition on the part of the authorities of Maine, to conciliate, is highly praiseworthy. But, a New Orleans paper after having rehearsed the points in dispute between this country and Great Britain, including the Creole case, declares that no one point can be settled, unless all are settled—and all must be settled according to the American notion of things!

CONGRESS.

The Navy Appropriation Bill has passed the House, after a retrenchment of about a million of dollars.

A bill has been introduced, reducing the salaries of public officers 20 per cent.

The Senate has struck out of the appropriation bill, the ratio fixed by the House, and left the bill a blank.

THE PAST.

It is said that history is philosophy, teaching by example. Let us hearken to its teachings.

On the 22nd of May 1787 there was formed, in London, a voluntary Committee on slavery and the slave trade, consisting of the following persons.

Granville Sharp, Thomas Clarkson, Wm. Dillwyn, Richard Phillips, Samuel Hare, John Barton, Geo. Harrison, Joseph Hooper, John Lloyd, James Philips.

These all belonged to the Society of Friends except Sharp, Lawson and Clarkson. Wilberforce was a constant and powerful coadjutor.—Fox, Pitt, Burke, Sir William Dobbins, William Smith, Lord Grosvenor, Mr. Beaufoy, Mr. Martin, &c., of the Commons; the Duke of Richmond, the Marquis of Townshend, the earl of Carlise, the earl of Glanhope, and Porteus, Bishop of London, in the House of Lords; were also efficient helpers.

The association was formed to operate against slavery; and the question was whether they should operate against the existence of slavery, directly, or against the slave trade. They decided on the latter, as the more feasible course.—They supposed that, by aiming at the abolition of the slave trade, they were laying the axe at the very root." Experience has proved this to be a mistaken notion. So long as slavery exists there will be a demand for slaves—so long as there is a demand there will be found Christians (so called) who will, at every hazard, procure a supply.

It was by means of this small association that this diabolical traffic was abolished. They gave their time, their money, and their influence; they raised funds, they employed agents, collected testimony from various parts of England; they issued publications, they carried on a twenty years contest; and they succeeded in their object.

It should be noted that Granville Sharp was for striking at the real root of the matter—slavery itself.

The committee maintained an extensive correspondence, and there were many societies and associations who acted as auxiliaries.

I have said before that the British people were duly awakened to the subject; they poured in their petitions to Parliament.—The privy Council instituted an enquiry—many witnesses were examined.

The extensive and wealthy class of men who were interested in the infernal traffic, and numerous functionaries who were under their influence—made every possible exertion to thwart the committee and pervert the evidence before the privy council. Of this opposition they were particularly forewarned by the celebrated Mr. Wesley.

"Mr. Wesley informed the committee of the great satisfaction which he had experienced in conceiving their design, while it would destroy the slave trade, would also strike at the root of the shocking abomination of slavery. He desired to forewarn them that they must expect difficulties and great opposition from those who were interested in the system; that they were a powerful body; and that they would raise all their forces, when they perceived their craft to be in danger. They would employ hirelings writers who would have neither justice nor mercy. But the committee were not to be dismayed by such treatment, nor even if some of those who professed good will towards them should turn against them.

He concluded in these words: "I commend you to Him who is able to bear you through all opposition and support you under all discouragements."

Wesley was not mistaken in his forebodings. Clarkson was employed by the Committee to travel and obtain witnesses against the trade, to appear before the Privy Council. Let us quote his words.

"I found myself very unpleasantly situated in collecting evidence. I heard of many persons capable of giving it to our advantage, to whom I could get no introduction. But the difficulties and disappointments in other respects, which I experienced in this tour, even where I had an introduction, and where the parties were not interested in the slave trade, were greater than the people in general would have imagined. One would have thought, considering the great enthusiasm of the nation on this important subject, that they who would have given satisfactory information upon it, would have rejoiced to do it. But there was an aversion in persons to appear before such a tribunal as they conceived the Privy Council to be." "Others, whose livelihood or promotion, or expectations were dependant upon the government, were generally backward upon these occasions." Having travelled upwards of sixteen hundred miles, backwards and for wards, and having conversed with forty seven persons who were capable of promoting the cause by their evidence, I could only prevail on nine to be examined." [In an account of his first visit to Liverpool for testimony, Clarkson says—"The interested people had become very irritable. I received anonymous letters entreating me to leave Liverpool, or I should otherwise never leave it alive."]

On the 19th of March 1789 Mr. Wilberforce moved in the Commons to take the slave-trade into consideration on the 23d of next April.—(A motion had been made by Mr. Pitt the preceding year—Mr. Wilberforce being ill.)

"This motion seemed to be the signal for the planters, merchants, and other interested persons to begin a furious opposition. Meetings were accordingly called by advertisement. At these meetings, much warmth and virulence were manifested in debate, and propositions breathing a spirit of anger, were adopted. It was suggested then in the vehemence of passion, that the Islands could exist independently of the mother country; nor were even threats with-

held to intimidate the government from effecting the abolition. From this time also, the public papers began to be filled with such statements as were thought most likely to influence the members of the House. It was attempted by the revival of the old arguments of human sacrifices in Africa, to show that the slaves were better off in the islands than in their own country—that they were people of inferior capacities, but little removed from the brute creation; whence an inference (lately adopted by Chancellor Harper of J. C.) that their treatment was adapted to their intellect and feelings."

The next attempt was to degrade the abolitionists in the opinion of the House, by showing the wildness and absurdity of their schemes. An attempt was then made to excite pity in behalf of the planters. Abolition would produce insurrections, murder, and ruin. An appeal was made on account of their interest, and that of the people. The ruin of themselves and their country was predicted. Its revenue would be half annihilated. Its naval strength would decay. Merchants, manufacturers and others would come to beggary. But in this deplorable situation they would expect to be indemnified for their losses. Compensations indeed must follow.—It could not be withheld. But what would be the amount of it? The country would have no less than from eighty to one hundred millions to pay the sufferers! And would be driven to such distress in paying this sum as it had never before experienced."

And strange to tell—these bug-bears had the desired effect on many members of the House of Commons. A large portion of them became about as servile as the members of our Congress, while submitting to the Athertonian handcuff.

I hope that none of my readers will fail to notice the wonderful identity between what was said by the British Anti-Slaveryists fifty years ago, and our Anti-Slaveryists of the present time.

The motion was for future discussion. But another measure had previously been carried to regulate the slave trade. Even this met with opposition. Lord Chancellor Thurlow—also for the Chancellor! "pronounced a bitter and vehement oration against the bill." He said it was full of inconsistency and nonsense from beginning to end. The French had lately offered premiums for the encouragement of this trade. They were a politic people and the presumption was that we were doing politically wrong in abandoning it." "It was unjust, that this sudden fit of philanthropy, which was but a few days old, should be allowed to disturb the public mind, and to become the occasion of bringing men to the metropolis, with tears in their eyes, and horror in their countenances to deprecate the ruin of their property which they had embarked on the faith of Parliament."

While the Committee were much embarrassed to procure evidence of facts—the slavery had no difficulty in accumulating, before the Privy Council, an enormous mass of falsehood. They made out on paper, that the trade was actually a blessing. "Hence," says Clarkson, "in all the higher circles, some of which I sometimes used to frequent, I had the mortification to hear of nothing but Liverpool evidence, of our own credulity, and of the impositions which had been practiced upon us." But the refugees of lies were finally swept away—the horrible traffic was revealed in its naked deformity—it was abolished under the force of public opinion; as British slavery has since been, so far as British power can go. And so it will be in America: Public opinion will be right.—Southern conscience will be wakened, or farewell to the principles of

SEVENTY SIX.

FREE & SLAVE STATES.

It has often been remarked, that whatever the system of policy adopted by the General Government, the free states uniformly advance in population and wealth, while the slaveholding, as uniformly lag behind. We are all aware that this is one reason of the instability of national policy—the Slave Power striving by experiments to make up for the losses growing out of its ruinous system of labor. Ten years ago, frightful pictures were drawn of the condition of the South. Industry was paralysed—fields were left desolate—houses were going to ruin—towns were depopulated—the whole South was becoming impoverished—and the mischief then was attributed to a high tariff.—Well, the compromise tariff was framed—the free trade principle, under certain modifications, adopted. What has been the result? Has the South been the gainer? Have her population and resources increased, with the rapidity, that was anticipated? Let the census answer. Let the universal bankruptcy of the South answer. Let the diminished trade of the South answer. Let the depressed price of cotton answer.

Mr. Calhoun, in reply to remarks lately made in the Senate, touching this point, admitted that South Carolina was suffering under great pecuniary and commercial embarrassments; but he ascribed this condition to short crops, a destructive fire in Charleston, loss sustained by the insolvency of the United States bank, expenditures on an impracticable railroad project, and the derangement of the currency in the neighboring states. And have not the free states suffered from short crops, and wasteful expenditures, and broken banks, and destructive fires? Remember for instance the terrible fire in New York, some years since; and yet, these disasters have not in the slightest degree checked their progress, while South Carolina is standing still—her population of whites having increased but two thousand in ten years, and her exports being on the decrease!

But one explanation can be given of this startling fact—and that, even Mr. Calhoun may be prepared to admit, ere ten years more pass away.

REASONABLE.

Dr. Cartwright, who has been addressing from Natchez a series of letters, to the Rev. Mr. Winans, designed to prove the divinity of slavery, says in his 7th letter—

"It was this instinct in the negro's (Canaan's nature), that enable the South to send so many more warriors into the field, than the North.

The Northern men may be equally brave and patriotic, but while they are battling for either country, their families may be suffering—their hired servants may desert or prove treacherous. Whereas, the Slaveholders, &c. * * *

We will fill out the sentence—"relieved from the necessity of labor, may turn out en masse to the battle field, leaving their families to be protected and provided for by the slaves, who are so fond of their peck of corn a week, of whips, stocks, chains and thumb screws, of working hard for no pay, of being treated in all respects like beasts, that there is not the slightest danger they will run away, or prove treacherous.

We need not say, that the assertion of this slaveholder is a Munchausen story. The free states furnished the great majority of soldiers both during the revolution and late war.

CHIVALRY.

Messrs Weller and Arnold in the House of Representatives lately had some sparring.—Weller insulted Arnold, in the House, and Arnold the next day, came out in the Intelligencer stating that his rule was never to notice an insult, except out of doors, and styling Weller, a skunk!

Wise and Stanly too have had a quarrel.—Coming from a race course, Stanly's horse jostled Wise, and Wise's cane broke over Stanly's head—whereupon at the epithets customary among redoubtable knights on such occasions were exchanged—and a duel was meditated.—Stanly left Washington to prepare—Wise staid and was nabbed by the sheriff, and bound in the sum of three thousand dollars not to fight Stanly in the District, or go out of it to fight him. Since then a peaceful settlement has taken place, Stanly apologizing, we presume, for his horse, and Wise, for his cane, and both for their gentlemanly epithets.

The gallant gentlemen are undoubtedly highly gratified at the sensation their chivalrous doings have excited in the public mind. The press throughout the country has given them a very extended notice, and as notoriety in this way is all that either of them can hope for, they may be tempted to get up another jostling and cane-breaking match.

METHODIST PROTESTANT GENERAL CONFERENCE.

It is understood that this Conference at its late session in Baltimore passed a resolution, that slavery in all cases is not a sin against God, but under certain circumstances should be discontinued in the church. As if they had resolved, that robbery in all cases was not a sin against God, but under certain circumstances it should be discontinued in the church—where for instance, it could not damage the pecuniary interests of the robber. Or again—that men had not in all cases a right to liberty, the authors of the Declaration of Independence being mistaken on that point—but under certain circumstances it was right to hold them as slaves in the church!

We believe that some of the members of this church anticipate great good to the country and the world, from its extension. Aye—some of the enlightened members of that Conference urged the impropriety of taking any ground against slavery, lest it should strangle the infant Hercules—that is, this promising young church. If the above is a fair specimen of the morality it is to inculcate, the sooner it is strangled, the better. The world won't miss it.

We are humbled, that a body of grave men, professing to represent christianity, should have suffered themselves to be led to so lame and impotent a conclusion. Many of those who supported the resolution we know. They are, in most respects, upright, intelligent men—and, with few exceptions, sincerely opposed to slavery—but, they have been brought up under that system of policy, the first principle of which is, to compromise the truth, for the sake of union among brethren. And what substantial good can be effected by a christian union, which arrays its influence in support of a monstrous falsehood? The Methodist Protestant church, with all the influence it possesses, North and South, is, by the terms of this compromise resolution, arrayed in support of the slave trade. But what avail it to say that under certain circumstances, it is to be discontinued in the church? Was the conference sincere when it passed this resolution? What did it mean? What circumstances, under which slavery was to be discontinued? And who is authorized to carry out this discountenancing policy? Whose business is it, to decide on the circumstances?—Why did it not come out frankly and declare, what alone the resolution must mean—that, under whatever circumstances any members of the Methodist Protestant church might choose to hold slaves, those are precisely the circumstances, in which slavery is not a sin against God.

THE EFFECTS OF A DIVINE INSTITUTION.

Rev. Alexander McCaine, a preacher of the Methodist Protestant church, and one of the reformers who took the ground of equal rights against the ecclesiastical tyranny of the Methodist Episcopal church, made a speech at the late session of the General Conference of his church in Baltimore, in support of the divinity of slavery. Slavery he defined to be, holding men as property; and there were three ways in which man might become property—CONQUEST, CAPTIVITY, CRIME. All these ways of reducing men to property God had sanctioned. In support of this, he cited the 20th and 21st

chapters of Exodus—and declared that “the man servant and maid servant are equally property with the ox and the ass.” Abolitionists were breaking the ten commandments—“they coveted our men-servants and maid-servants—they wanted to take from us our property.”

And for the sake of maintaining Christian fellowship with men thus guilty of libelling God, the conservative anti-slavery members of the General Conference, were willing to vote that slavery was not “in all cases a sin against God.”

Mr. McCaine, be it understood, is one of the first men in his church.

Let us see the operation of this divine system upon the rights of free men.

During the discussions in the conference, this same man undertook to read one of the memorials from the North on the subject of slavery.—Judge Hopper immediately “rose and said, he felt it his duty to inform Bro. McCaine, that the laws of Maryland would not permit the reading of that paper under the penalty of twelve years’ imprisonment in the penitentiary!”

Mr. McCaine then took the journals of the New York and New Jersey conferences, begging permission to read from them extracts on the subject of slavery. Judge Hopper whispered in his ear—and Mr. McCaine remarked, “I am advised by the brother not to read it, if it is of the character of the memorial, for I shall certainly endanger my person in so doing; and I love liberty too well to be put in the stone jug!”

This divine system, then, Mr. McCaine, gags freemen, as well as whips slaves—does it?—God is the author of gags, as well as thumb-screws, is He?

Such is the degrading vassalage to which Mr. McCaine’s divine institution has reduced him—and his brethren.

ACTION—ACTION.

We are going ahead in Cincinnati. Signers to the Liberty rolls are multiplying every day.

To-morrow evening, at 7½ o’clock P. M., a meeting will be held at Mt. Pleasant, Hamilton county, at which addresses will be delivered on the objects and principles of the Liberty Party.

At Delhi a similar meeting is also to be held. We are not yet advised as to the time.

We are pleased in being able to announce, that Mr. Morris will soon take the field. With such men as King, Lewis, Morris, and Chase, for operators, the whole State will soon be aroused.

Dr. Brisbane lately went out on a short excursion, and delivered several addresses to interesting audiences.

On Wednesday and Thursday evenings of the 18th and 19th ult., at Troy, he spoke to large assemblies in the Methodist church; on Friday morning, at the Baptist church, near Cass, in the same county; Friday eve., at Cass, in the Methodist meeting house; Saturday morning, in the Baptist church, near Cass, in Hamilton county; a very good audience; and in the evening, in the Methodist church, 4 miles from Piqua. Sunday afternoon, he lectured on slavery in the Methodist church in Troy; and Monday evening, at Piqua, in the Baptist church. While in Troy, there was an anti-Temperance mob. Certain mobocrats had been fined, and imprisoned for egging a Temperance lecturer. Their friends assembled from all the region round about, with sythes, guns, &c., for the purpose of rescuing them, but Temperance is a little too respectable to be treated in this way, and so the sheriff and military turned out in sufficient force, to disperse the rabble.

While the Doctor was in Troy, a Liberty Roll was started, and from 20 to 30 signers soon obtained. They were to meet the day after Dr. Brisbane left, when further accessions were expected.

OBSERVATORY.

A society has recently been organized in Cincinnati, called the Cincinnati Astronomical Society, the object of which is, to furnish the city with an observatory and astronomical apparatus, adequate in all respects to the wants of science. It is estimated, we believe, that some seven or eight thousand dollars will be necessary for this purpose—of this about \$6,000 have been already subscribed in shares of \$25. This is highly creditable to the scientific taste of the people of Cincinnati, and to the tact and zeal of Professor Mitchell, with whom chiefly it has been carried on.

A SOFT ANSWER.

“Although it was once said by our friend of the Clinton Republican, that he had never found any article in the Freeman worth extracting, we have now the pleasure to extract an article from the Republican which we deem deserving a place in the Freeman. The sentiments contained in the following are worthy of an independent conductor of a Whig press, and are such as we are happy to see, becoming more frequently expressed in the columns of independent Whig papers. We hope our young contemporary will suffer nothing in his own feelings, or in the estimation of his friends, in consequence of this sincere and voluntary tribute from a man who has himself been denounced as a “black banner priestly abolitionist,” for saying nothing more than is contained in the annexed extract.”

Hon. J. R. Giddings.

“This gentleman, who was censured by a majority of the members of Congress who uphold slavery, and slaveholding members who infringe upon the rights and liberties of the people, and who resigned his seat in consequence thereof, has been elected by a decisive majority—a majority that will speak in a language not to be misunderstood by those who trampled all law under foot, and exercised a power not guaranteed by the constitution of the United States. His majority is 3,320.

“Although the leading locofocos in the district condemned Congress in the most violent terms, for the impudent and bold display of freedom over opposition, yet their representative, yet they had the means to oppose the faithful Giddings. But, alas! their defeat. How disgraceful. We therefore, place every

man who voted for Edwards as a friend of slavery, and as an enemy to those privileges and immunities bequeathed us by the patriots of the revolution.”

A NEW PAPER.

In spite of hard times, new papers spring into life, and old ones enlarge themselves.

The Bangor Gazette, is a political paper just started at Bangor, Maine. It is a handsome sheet, and well edited. It sustains the politics of the Liberty party.

The American Citizen has lately been enlarged to mammoth size. It advocates the Liberty party.

The Youth’s Emancipator is a little anti-slavery paper, designed for youth, published at Oberlin, monthly, at 25 cts. a year. It is conducted exclusively by youth.

WESTERN RESERVE LIBERTY CONVENTION.

A Western Reserve Liberty Convention met at Chardon, Geauga co., Tuesday, 17th of May. Q. F. Atkins presided; and we rejoice to see that an old friend, not long since an opponent of the Liberty party action, we mean L. L. Rice, former editor of the Painesville Telegraph, was secretary of the Convention.

The most decided ground, the Reserve Cabinet says, was taken in favor of the Liberty party, and of the repudiation of all connection with the previously existing parties. Thus one by one, we see the old antagonists of independent political action, changing their position.

How much better it would be, if the editor of the Xenia Free Press would do the same thing, instead of carping at the movements of such men as Judge King, Edward Wade, Salmon P. Chase, &c.—and publishing anonymous communications, abusing the editor of this paper as sanctimonious, hypocritical, &c. &c.

The Liberty men on the Reserve are active. They adjourned to meet as follows: at Painesville, June 1st, at Ravenna, June 8th, and at Jefferson, June 15th.

OUTWITTED.

The Importation law of Virginia, enacted against New York, turns out a very harmless affair after all. The “clearest wisdom of the wise,” as the Richmond Whig has it, is no match for Yankee cunning.

With a view to meet the costs and charges under that law, says the Whig, the Captain increases his freight. In a case reported, the increased freight exceeded the fees &c. some ten or twelve dollars: giving a gain to the Captain at the expense of the owner of the produce, who in making his purchases, will take this item into consideration, and give the planter less by its amount, than he would otherwise have done. Thus Virginia taxes herself for the special benefit of the Yorkers.

GOOD RESOLUTIONS.

The following excellent resolutions, were introduced at the late Anniversary of the American Anti-slavery Society, and passed unanimously. We find them in the Journal of Commerce:

Resolved, 1. That our thanks are especially due to the Supreme Ruler of the Universe, who amidst the difference of views and feelings among the advocates of Human Liberty and the friends of the immediate abolition of Slavery in this country, and the fluctuations in the moral, religious, and political aspects of the cause, is the same yesterday, to-day, and forever;—for His providential interpositions in behalf of suffering humanity, from time to time, which fill us with admiration and gratitude, and inspire us with hope and faith in the prosecution of the blessed cause in which we are permitted to bear a part.

2. That the occurrences of the past year in Europe and America, in relation to Slavery and the Slave-trade, notwithstanding the steady opposition of the advocates and supporters of Slavery, and the indifference, inaction, or opposition of religious and political men, clearly evince that the cause of Human Rights is steadily advancing, and that the day is not distant when every yoke will be broken, and the oppressed go free.

3. That the noble stand of John Quincy Adams, in defence of the right of petition—of the Hon. Joshua R. Giddings, in support of the resolutions of the Hon. Gerrit Smith, in support of Governor Seward, in the maintenance of State Rights—and of the independent jurists and patriotic men in Congress and State Legislatures,—justly entitle those civilians, statesmen, and patriots, to the gratitude and confidence of the American people, and the thanks of the friends of Liberty throughout the world.

4. That the thanks of the friends of Humanity and Liberty are due to the eloquent and gifted men and women, who, by their pen and voice, have portrayed the wrongs of the colored race, and the blessings of liberty; who have vindicated the rights of the band, the fugitive and the free; and have thus infused into the literature of the day the principles of freedom, humanity and justice.

5. That those ministers of the gospel, and missionaries of the cross, and those churches of the Lord Jesus Christ; of different denominations, who have, in opposition to a time-serving ecclesiastical policy and hardness of heart against the claims of suffering humanity, openly and fearlessly proclaimed the law of the living God, and the claims of slavery and bondage, and who, in the crying sin of the nation, are entitled to the warmest sympathy and the thanks of their fellow Christians, as they have, we doubt not, received the approving smile of that Savior who came to preach the gospel to the poor—to heal the broken hearted, to preach deliverance to the captives—and to set at liberty them that are bound.

6. That we have witnessed with delight and admiration the able, untiring, and influential labors of our brethren, in Great Britain, France, and other countries, to effect the downfall of slavery throughout the world; that we tender to them zealous and hearty cooperation until the triumph of freedom over opposition, and liberty over slavery shall be complete and universal; and that we delegates to consult upon the great topics connected with the enslavement and emancipation of our fellow men, we trust, that a full representation will go from this country to a meet their brethren from various countries in London.

7. That we deeply sympathize with the down-trodden and oppressed in our own and other lands, and with our colored fellow citizens who are nominally free, and that we pledge to them our sympathy, prayers, and untiring efforts, until slavery and prejudice are banished from the church, and from the land.

8. That we deprecate all legislative, judicial, and individual acts which obstruct the efforts of our fellow men in flying from the house of bondage, and that we will cordially afford them all that protection, hospitality, and aid that the Bible and the dictates of reason and humanity justify and require at our hands.

9. That with unabated attachment to the Anti-slavery cause—to the soundness of Abolition principles—to the right of Petition—to impartial legislation—to the liberty of the press—and with unwavering faith in the promises of God, the triumph of free principles, and the rights of man—with increased detestation of the iniquity of the slave trade, and the privations and sufferings of the slaves,—we recommend to all practical friends of double their zeal, their contributions, their petitions, their prayers, their agencies, that the tottering edifice of

Slavery may speedily fall, and the triumph of liberty be complete in our land and throughout the world.

10. That neither the country nor the cause of humanity has anything to hope from political parties which vie with each other in making the lowest obedience to slave power; and that we rejoice at the constantly increasing numbers of those who are breaking away from the engagements of those parties, and using their political power for the accomplishment of the one great thing which our country most needs—the raising up of justice now fallen in our streets.

THE SLAVEHOLDERS, CALLING FOR YANKEE HELP.

BY LUTHER BROWN.

Though your petitions can’t be heard,
Still you must lend a helping hand,
To drive old freedom far away
From this slaveholding land.

What though you are a servile race,
Forever delving in the earth,
Like slaves, to earn your daily bread;
And we of higher birth.

Yet still we govern you so well,
That you save gratitude should show;
And sure to save our property:
Your blood will freely flow.

Come, then, ye Yankees, young and old,
Come rally now and make a stand,
Or slavery soon will cease to be
A blessing to our land.

For old John Bull, so bold has grown,
He has refused to pay
For negroes who have freed themselves;
Or who have run away.

The Creole men ate all set free,
Nor will he lend a helping hand,
To catch them or to bring them back
To this most happy land.

O, girl then, girl your armor on!
What if the spade and plough lie still;
Tell John Bull plainly to his face,
That he must do our will.

He must bring back the Creole men,
For we have proof as clear as day,
That John Bull’s servants know full well
When ours went away.

What right has he or any man,
To publish to the world around,
Truths which in our Declaration
Are always to be found.

O, come then, come, and make a stand—
For slavery let us bravely fight,
Or every negro in the land,
Will soon assert his right.

Watch freedom then, and guard it well,
So that it ne’er may grow or spread;
Or colored men will soon be free
And slavery lie dead.

Trumbull co., Ohio.

*I take it for granted that Great Britain will not pay for the Creole men. Slaves, there were none aboard, unless the crew of the Creole were slaves to Madison Washington, and if they were, then the slaves of the Creole were liberated by British law, and if any one has reason to complain, it is Madison Washington and his associates: they held these men by the same law that all slaves are held by, to wit: the law of force.

D. A. ROBERTSON—has been engaged as assistant editor of the Enquirer of this city. Mr. Robertson was formerly editor of the Cincinnati Elevator, an excellent paper, which failed for want of sufficient patronage.

SUGAR FROM CORN.—On our fourth page is part of a very interesting article from the New Genessee Farmer, on Sugar from Corn. The rest will be given in our next number. It is full of interest to the farmer.

Our Washington Correspondent was mistaken in saying that the democratic members of the Senate sustain the chartists of Rhode Island. The majority of them have sustained Mr. Allen’s resolutions in favor of a Republican form of Government.

Miami County.

A friend, lately writing from Miami county, says—

There is a large number of professed abolitionists in this county, whose talents and influence might, and should contribute much to the advancement of our cause, and to the hastening of our country’s anticipated jubilee. But most certainly they have been too inactive. Look at the beautiful and growing town of Troy.—Look at her large number of intelligent citizens, who are there known as thorough abolitionists. Troy ought to have a large and an efficient anti-slavery organization, and she might have it too, if she would.”

So we think. Our friend is doubtless less disposed to blame the supineness of his neighbors since the late visit of Dr. Brisbane.

It is evident, that what they have needed heretofore, was an organization. No matter how ardent the zeal of individuals, unless they unite on some plan of action, they will be apt to accomplish little, and the fire will soon go out. We are glad that they organized after Dr. Brisbane’s address. Let them go ahead now.—There is no reward for the sluggish.

Greene County.

A valued friend, writing from Greene county, after specifying several reasons, for the apathy of anti-slavery men in that section, says—

“But this forms no excuse for the supineness and indifference we have exhibited. We should have held a Liberty Convention before this time, but all I have spoken to on the subject, object that we are too few in number to effect any thing, and too unpopular to expect any addition. This is not my opinion. I feel assured there is a secret and almost imperceptible, but very great change going on in this county, not only in favor of abolition, but also in favor of a new political party, and all that is wanting, is for some one to take the lead.”

Don’t wait for this—don’t wait for speakers, or for your press to come right. Take hold yourself; go around with a Liberty roll, and see how many names you can get down. You will get more than you expect. Such has been our experience in Cincinnati. We must not exaggerate our difficulties, or our unpopularity. If our friends in Greene county will get up a

Liberty Convention, some time in June, after our Anniversary, we think we can promise them some speakers from Cincinnati.

OLD AND NEW.

Are there not speculations afloat somewhere in the philosophical world—that after some certain period greater or less, all things will come round again, just as they were? You know that certain fashions have their cycles—whether regular or not, I am not chronologist enough to know. I have seen some peaked toed shoes lately, and I remember well how such things used to pinch my boyish toes.

And why should not opinions and tenets, and party creeds have their cycles too? You are aware of the sameness of certain matters of this sort, now and of old time. Will you permit me to furnish a few instances? They are not all new to you, but they may be to some of your readers.

Let me begin with the apologue of Dr. Franklin, which made some stir, and caused no little research among the literati about fifty years ago. The attentive reader cannot but be struck with certain curious coincidences.

On the Slave Trade.

BY DR. FRANKLIN.

“Reading in the newspapers the speech of Mr. Jackson in Congress, against meddling in the affairs of other countries, or attempting to meddle with the condition of slaves, it put me in mind of a similar speech, made about one hundred years since, by Sidi Mahomet Ibrahim, a member of the divan of Algiers, which may be seen in Martin’s account of his consulship, 1687. It was against granting the petition of the sect called the *Peris*, who prayed for the abolition of piracy and slavery, as being unjust.—Mr. Jackson does not quote it; perhaps he has not seen it. If, therefore, some of its reasonings are to be found in his eloquent speech, it may show that men’s interests operate, and are operated on with surprising similarity, in all countries and climates, whenever they are under similar circumstances. The African speech, as translated, is as follows.

“Alla Bismillah, &c., God is great and Mahomet is his prophet.”
“Have these Erika considered the consequences of granting their petition? If we cease our cruises against the Christians, how shall we be furnished with the commodities of their countries, and which are so necessary for us? If we forbear to make slaves of their people, who, in this hot climate, are to cultivate our lands? Who are to perform the common labors of our city, and of families? Must we not then be our own slaves? And is there not more favor due to our Mussulman than to those Christian dogs? We have now above fifty thousand slaves in and near Algiers. Erika, remember, if not kept up by fresh supplies, will soon diminish, and be gradually annihilated. If then, we cease taking and plundering the infidel’s ships, and making slaves of the seamen and passengers, our lands will become of no value, for want of cultivation; the rents of the houses in the city will sink one half; and the revenues of the government arising from the share of prizes must be totally destroyed. And for what? To gratify the whimsical sect, who would have us not only forbear a whimsical sect, who would have us not only forbear making more slaves, but even manumit those we have, and be gradually annihilated. If then, we cease taking and plundering the infidel’s ships, and making slaves of the seamen and passengers, our lands will become of no value, for want of cultivation; the rents of the houses in the city will sink one half; and the revenues of the government arising from the share of prizes must be totally destroyed. And for what? To gratify the whimsical sect, who would have us not only forbear making more slaves, but even manumit those we have, and be gradually annihilated. 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